

STRATEGIES OF RELIGIOUS MODERATION HOUSE IN RUNNING ITS ROLE ON PTKI

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The mainstreaming of religious moderation is included in the 2020-2024 National Medium Term Development Plan (RPJMN) compiled by Bappenas. PTKI (Islamic Religious Colleges) has a strategic role in strengthening religious moderation by establishing RMB (Religious Moderation House) as the Leading Sector in the internalization of moderate religious understanding in the campus environment. However, the position of RMB in terms of the organization in several Islamic colleges is still unclear, thus affecting the sources of institutional funding. The purpose of this study is to describe RMB's strategies in running its role as leading sector on PTKI. This study uses a descriptive qualitative approach with data collection techniques through interviews, observation, and documentation. The data were then analyzed using the Huberman technique which consisted of data collection, data presentation, data reduction, and conclusions. The credibility of the data was tested using a triangulation technique of methods and data sources. The results showed that the RMB strategies to play its role consisted of 1) focusing on virtual world activities that minimized the use of budgets such as building social media networks by creating official institutional accounts on the website, Instagram, Facebook, YouTube, etc., 2) developing creative and interactive contents with messages and activities of religious moderation, 3) facilitating lecturers and students who wish to disseminate the results of their thoughts and research related to religious moderation, and 4) compiling a book containing a collection of articles from the RMB management as a final project.

Key Words: Strategies of Religious Moderation House, Religious Moderation, PTKI

Introduction

Several major events in this country are related to issues of radicalism, extremism, and terrorism such as the destruction of houses of worship, insults to religious symbols, acts of terror and demonstrations based on religious sentiments, to inter-religious conflicts with ethnic, religious, racial, and inter-group nuances (SARA) further emphasizes the importance of mainstreaming religious moderation as an effective method to treat Indonesianness. Moderate religious ideas need to be reaffirmed at all levels of society in order to counteract narrow and exclusive religious beliefs. Religious moderation, is a perspective, attitude, and behavior that expresses religious practices that are polite, tolerant, fair, wise and humanist as a form of sincerity in believing and fearing Allah S.W.T. In the Qur'an the word *Wasath* or moderation is mentioned five times, all of which mean "being between the two ends" or the middle (Shihab, 2019) which if it is associated with religious life, it is between two poles, namely the ultra-conservative extreme which tends to be radical and the liberal extreme which tends to be secular. (Agama, 2019). In the Indonesian context, religious moderation is very important to broadcast because all religions teach goodness, peace, and safety. The Indonesian people are known to be very religious, thus making religion a source of inspiration, social values and norms, and the Indonesian constitution guarantees and protects the practice of religious life in society (Rohman, 2021).

Religious moderation has a term in Arabic known as *Wasathiyyah Islam*. Terminologically, *Wasathiyyah* is a fair, primary, preferred or best, and balanced attitude between two opposing positions. (Ash-Salibi, 2001; Faris & Ahmad, 1979). The word *Wusuth* also relies on the meanings of *Al-Mutawassith* and *Al-Mu'tadil*. The word *Al-Wasath* also means *Al-Mutawassith Baina Al-Mutakhashimain* (intermediary between two people who are in dispute). The academic term of *wasathiyyah Islam* is justly-balanced, or the Islamic middle path which plays a balancing and mediating role in the contention of two cases. And the meaning that can be taken from the term *wasathiyyah Islam* is to uphold the principles of justice and balance and take the best choice so as not to fall into extreme religious attitudes. The definition of moderation leads to a way of interacting and behaving based on the attitude of *tawāzun* (balanced) in responding to two behaviors or actions that have the potential to be analyzed and compared, so that a critical contextual attitude can be found that does not conflict with the principles of religious teachings and community traditions. (Hanafi, 2009, p. 40).

So far, the Islamic concept of *Wasathiyyah* has given birth to four basic principles that reflect the personality of Islam, namely the principles of *tawassuth* (middle), *tasāmuḥ* (tolerant), *tawāzun* (balanced), *i'tidāl* (fair), and *iqtishād* (simple). The principle of *Tawassuth* is the opposite of the *ifrāth* attitude, namely exaggeration in religion and the *tafrīth* attitude, namely reducing religious teachings. *Tawassuth* is exemplified by not leaning towards radical and extreme attitudes in broadcasting religious teachings, it is not easy to give the label of infidel to fellow Muslims just because of differences in understanding in religious interpretation, and always upholding the principles of brotherhood (*ukhuwah*) and tolerance (*tasāmuḥ*), living side by side with others. Muslims and citizens who embrace other religions (Mohan & Hakim, 2022). *Tasāmuḥ* is the principle of someone who is open-minded to accept various views and diverse opinions, even though their opinions differ (Arifin, 2016). *Tasāmuḥ* or tolerance is related to the fulfillment of human rights and the order of social life, so that it is more adaptive, encouraging to religious differences in views and beliefs. The other three basic principles (*tawāzun*, *i'tidāl*, *iqtishād*) provide reinforcement for two main principles (*tawassuth*, *tasāmuḥ*) to make a person wiser and wiser in understanding Islam as the basis for building relationships among religious people.

Tuesday, October 18, 2019 was commemorated as the "birthday of religious moderation" by the Ministry of Religion, where the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia launched a monumental book entitled "Religious Moderation" which was used as reference material and the development of religious moderation activities (Junaedi, 2019). The strategy for strengthening religious moderation is pursued through three things, namely: first, socialization of ideas, insights, and understanding of religious moderation to all levels of society; second, the institutionalization of religious moderation into binding programs and policies; and third, the integration of the idea of religious moderation in the 2020-2024 National Medium-Term Development Plan (RPJMN) (Agama, 2019). The mainstreaming of religious moderation by the Ministry of Religion has produced several policy products such as serial books, religious moderation training, guidelines for implementing religious moderation in Islamic education, technical guidelines for houses of religious moderation, etc.

PTKI (Islamic Religious College) is at the forefront of organizing religious moderation in higher education, because apart from being an extension of the Ministry of Religion, PTKI is actually a center for study, research and publication of Islamic religious understandings that share the spirit of nationalism and love for the homeland. It is also undeniable that cases of radicalism and extremism are identical with adherents of certain Islamic sects or groups in Indonesia. The Directorate General of Islamic Education confirmed to all PTKI through Decree No. 102 of 2019 concerning Religious Standards for Islamic Higher Education in order to ensure that graduates have attitudes and behaviors based on the values of Pancasila and the 1945 Constitution as well as tolerant, inclusive and moderate Islamic norms, which then become agents of morals in the midst of a crisis of polite religious expression, cool, peaceful, humanist, respectful and tolerant. The thoughts and movements of religious moderation need to be guarded, the ideas of religious moderation that have been developing at PTKI need to be revived, and the PTKI is the right scientific platform to examine and reduce issues of narrow, intolerant and misguided interpretations of religious understanding. PTKI has institutionalized the notion and movement of religious moderation in a forum called the “House of Religious Moderation” as a concrete step to strengthen religious moderation in the campus environment.

The RMB (House of Religious Moderation) was born based on the Circular of the Directorate General of Islamic Education to all Chancellors and Heads of State Islamic Religious Universities to establish and organize Religious Moderation Houses, which was issued on October 29, 2019. The Ministry of Religion is committed to making religious moderation a foundation in take strategic policies and programs in all agencies, units and institutions under the Ministry of Religion, including PTKI. RMB is the Leading Sector for strengthening religious moderation within the PTKI. RMB is expected to be a center for education, assistance, complaints, and strengthening of discourse and religious moderation movements that have high damping power against polarization and identity politics in the name of religion to gain electoral advantage and threaten the integrity of national commitment. RMB is domiciled as a working group established at the tertiary level or can be expanded into units or institutions such as faculties. The RMB is tasked with supporting the activities and programs of the central Religious Moderation Working Group which is under the direct control of the Ministry of Religion.

There are four main indicators to see the success of religious moderation in the PTKI environment, namely, national commitment, tolerance, anti-violence, acceptance of culture and local wisdom. The RMB work program is related to strategic issues such as conflict and violence with religious backgrounds, intolerance and exclusivism, low digital literacy, media and instant culture, identity politics, as well as increasing systematic and massive cadre and indoctrination of students. RMB has four stages in implementing the work program; first, strengthening the capacity of the RMB management; second, priority work programs targeting the PTKI academic community; three, work programs can be structured according to context and needs. RMB financing is sourced from the APBN and PNPB/BLU, related agencies (PTKI), and other funding sources that are non-binding and in accordance with applicable regulations.

RMB IAIN (State Islamic Institute) Manado was established on December 11, 2020, one year lapse since the Director General of Education instructed all PTKIN to establish RMB. RMB IAIN Manado operates in accordance with the technical instructions of the Director General of Education which regulates the main tasks and functions. However, in several PTKIs, including the Manado State Islamic Institute, the existence of RMB has not yet been included in the organizational and governance systems of higher education so that its space for movement is limited. Funding for RMB activities is not included in the Work Plan and Budget of State Ministries/Agencies (RKA-KL) so that for large-scale programs, RMB is only waiting for priority proposed programs from the center and agencies. It is as if there is a shifting of responsibilities between the center and PTKI regarding financing and budgeting for RMB activities. Nevertheless, RMB IAIN Manado strives to carry out its main tasks and functions, one of which is to seize the digital space with content containing moderate values. RMB made social media a mainstream media to disseminate moderate religious understanding to IAIN Manado students as a quick step in strengthening religious moderation in the campus environment.

The struggle for digital space is an entry point to balance religious narratives in the social media space. Based on the results of Hefni's (2020) research the mainstreaming of religious moderation carried out by RMB by producing counter-narrative content from the false voices of religious texts, can be a balancing voice, even become the dominant voice to reduce rigid and intolerant religious understanding. the mainstreaming of religious moderation carried out

by RMB by producing counter-narrative content from the false voices of religious texts, can become a balancing voice, and even become the dominant voice to reduce rigid and intolerant religious understanding. Several teachers at MAN 2 Tulungagung developed a linktree-based digital channel called Rumah MODEM (Religious Moderation) to catalyze the dissemination of moderate religious understanding and values through content such as images, videos, and reading texts (Khoirul Mudawinun Nisa et al., 2021). Social media users are very important in voicing moderate content that can be freely expressed (Hamdi et al., 2021). Social media content on Instagram and Tiktok can influence, change behavior, and move people through campaigns that use hashtags, memes, short videos and images (Pratiwi et al., 2021).

Researchers are interested in describing the strategy of RMB IAIN Manado in carrying out its role as a leading sector in PTKI. The results of this study are expected to be a reference for all activists of religious moderation, especially RMB.

Method

This study uses a descriptive qualitative approach. Data collection techniques consisted of interviews, observations, and documentation. Interviews were conducted with the chairman and two administrators of RMB IAIN Manado. The credibility of the data is tested through triangulation of data and sources. The data was then analyzed using interactive analysis techniques consisting of data collection, data presentation, data reduction, and conclusions.

Result and Discussion

In the midst of the demands to recover the nation from socio-religious diseases and the passive role of PTKI in terms of budgeting and funding activities, RMB IAIN Manado has developed several strategies in carrying out its duties as the leading sector in strengthening religious moderation within the PTKI.

1. Utilizing the Digital Space as a Basis for Socialization and Orientation for Strengthening Religious Moderation

The mainstreaming of religious moderation in the digital space is finding its momentum. RMB as a center for studies, research and publications on religious moderation at PTKI then strengthens religious moderation content through the digital space as a counterweight to the rapid flow of information in the social media space.

RMB IAIN Manado penetrates the digital space through website (rmb.iain-manado.ac.id), facebook (rmb iain manado), instagram (rmb_iainmndo) and youtube (rmb iain manado). The website is used to build RMB profiles, socialize activities and work programs, and disseminate the thoughts, research and research of RMB management through article pages, as well as other important news related to the issue of religious moderation. Articles are updated every two weeks by involving all administrators to participate in article writing by rotating each member to submit their writings to social media admins. Instagram is used as a digital meeting space with the millennial generation, most of whom are students. RMB involves students to support the religious moderation movement by following the official Instagram of RMB IAIN Manado named rmb_iainmndo. The content contained on Instagram consists of images and short videos about moderation messages. RMB IAIN Manado is equipped with podcast studio facilities supported by 1 computer unit, 5 condenser mic units, 2 portable mixer/microphone sound card units, and 1 laptop unit. RMB IAIN Manado often invites interfaith leaders in the city of Manado to discuss the projection of religious moderation. The recordings were then published through the RMB Iain Manado YouTube channel.

2. Developing Counter Narrative Content

Today's social media content demands creativity to get the attention of the virtual world, therefore it needs to be developed properly so that goals can be achieved. At least the content meets the criteria of being attractive, easy to understand, interactive and aesthetic. RMB IAIN Manado developed counter-narrative content by quoting moderate messages from several national figures, cultural and religious figures and creating a slogan for each post, namely greetings of moderation love for the Republic of Indonesia. The counter-narrative content is extracted from the concepts and thoughts contained in books on religious moderation, either published by the Ministry of Religion or written by several well-known authors. Content can also be in the form of documentation of RMB activities that have been carried out.

3. Disseminating Research Results and Thoughts' Lecturer and Student

The theme of religious moderation does not escape the research studies of IAIN Manado lecturers as a scientific community who is responsible for socio-religious problems that occur in the midst of society. RMB IAIN Manado facilitates students and lecturers who want to disseminate their findings and research through scientific forums in the form of seminars, webinars or recordings in podcast studios. RMB IAIN Manado provides a discussion room that can accommodate up to 30 people, so it is not uncommon for RMB IAIN Manado to receive guest visits from several nearby campuses to hold some kind of comparative study or religious dialogue.

4. Compiling Anthology Books

The management of RMB IAIN Manado for the period 2022 – 2023 targets an anthology book at the end of the management which is compiled from the writings of management members as a concrete manifestation of the management's service for one period. The book with the theme of religious moderation will be reviewed from various scientific perspectives in accordance with the scientific background of each member of the board. There are 11 board members which means that there will be 11 articles in the book. The book will also be a reflection of the issues and institutional conditions in that period.

Discussion

The National Counterterrorism Agency (BNPT) stated that the religious understanding of the community was at the "alert" level (66.3%) while students were at the "cautionary" level (20.3%) (Dirjendiktis, 2013). This is reinforced by the results of an internal survey by the Ministry of Religion that the practice of religious moderation in 14 religious education institutions is still passive (*Potret Moderasi Beragama Di Kalangan Mahasiswa Muslim - PPIM UIN Jakarta*, n.d.). The Ministry of Religion offers three main strategies in strengthening religious moderation, namely: First, dissemination of ideas, knowledge and understanding of religious moderation. Second, the institutionalization of religious moderation into binding programs and policies. Third, the integration of the formulation of religious moderation in the National Medium-Term Development Plan (RPJMN) for the 2020-2024 Period (Junaedi, 2019). Although the religious moderation immunity of PTKI students is high, the actualization of tolerance indicators reflected through empathy for adherents of other religions is still low, a

guide/guide module is needed to ensure the sustainability and adequacy of the promotion of religious moderation accompanied by structured monitoring and evaluation activities in mainstreaming moderation. religious (*Potret Moderasi Beragama Di Kalangan Mahasiswa Muslim - PPIM UIN Jakarta*, n.d.). There are at least three weaknesses in the implementation of mainstreaming religious moderation, namely the absence of standard guidelines for religious implementation, the house of moderation has not been included in the composition of the Work Procedure Organization so that it is not free to regulate the budget, and the need for structured monitoring and evaluation (PPIM UIN Jakarta, 2021).

Educational institutions that are believed to be the basis of religious moderation laboratories and carry out a socio-religious approach in religion and the state need to make students the spearhead in reviving the values of religious moderation in the PTKI environment through academic and non-academic activities (Sutrisno, 2019). Students can become agents, influencers, and ambassadors of religious moderation who have a big impact on the actualization of moderate campus life (*DIKTIS / Direktorat Pendidikan Tinggi Keagamaan Islam - Direktorat Jenderal Pendidikan Islam - Kementerian Agama RI*, n.d.). PPIM (Center for the Study of Islam and Society) UIN Jakarta offers the SAPA-SALAM-RANGKUL protocol strategy which contains recommendations for activities that PTKIN can do to increase religious moderation, both at the preventive, promotive, and curative-rehabilitative levels (PPIM UIN Jakarta, 2021). SAPA (Investigate, Assessment, and Assistance) is a Preventive Effort by recording the condition of student religious moderation and assistance for vulnerable individuals. SALAM (Synergization, Assessment, Training, Monitoring and Evaluation) is a promotive effort by collaborating with student organizations in holding Religious Moderation Training as social skills targeting student organization administrators. RANGKUL (Response, Analyze, Narrate, Dig, Review, Do and End with Rehabilitation) is a rehabilitative and curative endeavor for individuals who have been exposed to violent extremism.

RMB IAIN Manado also has the same weaknesses as PTKI in general, namely, there are no standard guidelines for implementing religion in internal universities, the moderation house has not been included in the organizational structure of the Work System so that it is not free to manage the budget, and the need for structured monitoring and evaluation. In carrying out its duties and functions, RMB is very passive, just waiting for orders from ministries or universities. Several work programs that were created were almost untouched because they did

not receive funding support, such as conducting a survey on the level of understanding of student religious moderation, auditioning for ambassadors of religious moderation among students, education and training on religious moderation for the academic community of IAIN Manado, mentoring programs, etc. However, there are at least four major activities titled religious dialogue that have been carried out by RMB in the last three years. RMB IAIN Manado, under the leadership of Dr. Mardan Umar, S.Pd.I, M.Pd, revitalized the institution by focusing on strengthening religious moderation in digital spaces such as websites, Instagram, Facebook, and YouTube. This is because RMB IAIN Manado has adequate facilities, such as a podcast studio equipped with audio and video systems. The Academic Community is the main target for the socialization and orientation of RMB activities, especially for students. The efforts made are still preventive in nature by sharing knowledge, information, and comparative thoughts against radical and extreme religious narratives in the form of images, texts, and articles that are distributed on all RMB's official social media. Promotive, curative and rehabilitative efforts cannot be carried out because of the unavailability of funding support.

The message of religious moderation that is disseminated through the digital space of information technology has a very wide reach, more specifically to the millennial generation, which will eventually seize the digital space to dominate religious narratives in the social media space. The digital space that is not balanced with moderate religious narratives based on tolerance values further strengthens the narrow religious interpretations voiced by radical and extremist groups. It is this freedom that in this current state of affairs gives birth to conflict and an intolerant perspective. Islamic Religious College as a peace laboratory voices religious moderation content through the digital space as a counterweight to the rapid flow of information in the social media space (Hefni, 2020). The counter-narrative contains substantive religious teachings, namely moderate, tolerant, and full of compassion for each other. The balancing voice is considered capable of determining and disciplining religious life. The arena of contestation in the digital space must be captured and controlled with religious narratives based on religious moderation in order to be able to counter radical and extreme ideas from an early age. PTKI can use social media to convey moderate narratives through various content presented on YouTube, Facebook fan pages, Twitter, Instagram, memes, or releases about studies and research on religious harmony.

Conclusion

RMB as the leading sector of religious moderation also needs to be strengthened with a deeply rooted institutional structure and clear budgeting so that it is more flexible in regulating activities and promoting religious moderation in PTKI. Therefore, 3M (Capital, Model, Module) is needed to enable religious moderation activities in PTKI. The RMB strategy of IAIN Manado in carrying out its duties and functions is classified as a preventive effort, it has not been included in promotive, rehabilitative and curative efforts because it does not have its own post budget in the IAIN Manado Work Administration Organization so that it is not free to design activities that require large funding. Nevertheless, the steps taken are quite appropriate, namely seizing digital space to present comparative thoughts and narratives, building scientific discussion spaces through the dissemination of research results, and perpetuating the results of discussions, studies and research through an anthology book. At the early age of RMB, the seriousness of the government, the Ministry of Religion, in making an integrated measurement index as an evaluation tool for religious moderation at PTKI, compiling SOPs for the moderation house in explaining the scope of its duties and functions, and making Regulations on the Institutional Structure of Religious Moderation Houses integrated in the organization and Higher Education Work Procedure.

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